

The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER

No. 6111

Saturday, August 22nd, 1959

Price 3½d.

ASKING THE QUESTIONS

IS it possible for thinking men not to think about the universe? The answer from many quarters today is yes. Indeed it is almost put forward as a moral proposition that men ought not to think about it. The humanist position, for instance, frequently is that since the only tangible reality that men can really know is man, therefore any speculation outside this supposed range is not only useless but is up to some unpleasant trick. Why humanists—of this type—should feel this, and why they should get indignant about it, is a matter for speculation. And something can be read about it in a fascinating new book, "An Analytical Philosophy of Religion" by William F. Zuurdeeg (Allen and Unwin, 30s.).

Not that Dr. Zuurdeeg is concerned directly with this. His range is much wider. But he refreshingly enters upon his thinking about the universe by granting the case that philosophy can properly be engaged upon its work in analysing the language people use in communicating with one another. By this he does not condemn other uses of philosophy, he merely wishes to find out, and help other people to find out, what they are really saying when they speak or write about anything that is important to them.

And this of course applies to humanists as to anyone else.

Convictions

Dr. Zuurdeeg thinks of men as in an "existential situation". That is to say, they think, act and breath in every-day situations. If they have convictions, and act upon them, these convictions are not to be thought of as apart from the whole man. They are the whole man in living touch with everything that is taking place around him. Convictions are not, as it were, something separately located in the brain, guiding or influencing a man. They are the whole man. He does not, for instance, use language which is apart from what he is. When he speaks or writes it is his whole self which is speaking or writing.

To find out the nature of the whole man therefore it is useful to analyse his language. More particularly is it useful when he claims to be thinking about the universe, man, or religion. For in the language they use men may be literally hiding their real convictions from themselves and other people. Aggression or defence in religion may be one means of hiding the unsatisfactory convictional basis of the religion which uses these modes.

Philosophy, therefore, for Dr. Zuurdeeg is the task of analysing language so that men may be absolutely honest

with their thinking; and it is also a means of discovering the real "existential situation" underneath the language.

How Can We Live?

He illustrates his method by examining the philosophic systems of Plato and Aristotle. He examines, in selected instances, the language they use simply as language. And he comes to the conclusion that the systems of Plato and Aristotle, were the thought systems of rather desperate men. "Their basic questions were: How can we live? What may we live for? How can we 'think' of the All and man and society in such a way that life is worth living? . . . The life of their community, and therewith their own individual lives were uprooted. The ultimate aim of the philosophising of these men was therefore to re-establish their existence."

The actual situation was something different from merely thinking about the universe. The whole lives of men were engaged, and that presumably is a deeper life situation than the supposition that men can, as it were, think about the universe in abstraction—if they ever do.

What Are We Really Saying?

Dr. Zuurdeeg thinks that this method can be applied to the beliefs of religious bodies. Instead of being aggressive or defensive towards one another they should really ask within their own demarcations, what is it that we are really saying? Instead of looking for a spurious kind of unity they should meet one another, and each, after analysis should say, this is what we really say in our own particular body. Indeed this is the situation that the World Council of Churches is gradually being forced into. A common language cannot cover supposed common beliefs because the convictions are not exactly the same underneath. But—what is common in each separated group? What is the "existential situation" of each group? To discover this may be a means of discovering a unity that conventional "unity" is incapable of discovering.

This method is familiar in the Unitarian body, but what is not so familiar is an examination of the "existential situation". What is it that makes the Unitarian body a body? What is it actually saying together? For the fact that it is thought of by nearly everybody in it as a body, supposes that something is being said together that could not be said if there were no body to say it. It is conceivable that from every point of view

that such an examination could be "advance" of a very vital kind.

The reviewer found Dr. Zuurdeeg's book exciting and releasing. It has not been possible to give an adequate description of it, but it can be recommended wholeheartedly, for certain important issues, to anyone with a working knowledge of philosophy.

India Today and Tomorrow

(Our esteemed contemporary, "The Indian Messenger", the paper of the Brahmo Samaj, the Indian Unitarians, has been printing extracts from a lecture delivered by Mr. Nehru. The following is an extract. It is printed as a glimpse into the mind of a leader of the Indian people.)

INTERNATIONAL affairs are dominated today by the conflict between the Western Powers and the Communist Powers, more particularly, by the rivalry between the United States of America and the Soviet Union. And yet, in spite of the manifest differences, there is an amazing similarity between these two super-Powers. They have both developed a high degree of industrial and mechanical civilisation; they believe in the ever-growing power of the machine and its capacity to solve human problems. Both their peoples are friendly and hospitable and attached to peace. The real difference today is between the developed countries and those that are still under-developed. To these latter has come the realisation that only through scientific and industrial growth can they achieve any kind of progress or get rid of the tremendous material ills that they suffer from. To that end they strive, with more or less success, for the task is a hard one.

In Europe, an economic revolution preceded a real political revolution, and so when the latter came, certain resources had been built up by economic changes. In Asia, political revolution came first, followed immediately by demands for social betterment, which could not easily be fulfilled because of economic backwardness and lack of resources.

The problems of under-developed countries were different from those that had already been industrialised and had built up an apparatus for large scale production. It is obvious that these underdeveloped countries could not go through the long processes which had industrialised Europe and America. There was constant social pressure which might well upset the political fabric unless the people were given something to satisfy their longings.

Then there was also the pressure of rapidly growing populations which consumed whatever greater production was made, leaving little room for saving or investment for further advance. The basic problem thus became one of how in an under-developed and poverty-stricken country surpluses could be created for investment and greater production. Every such attempt meant a greater burden on the masses. And yet, these very masses claimed relief from their existing burdens.

Coercive methods could be employed. But, in the final analysis, even coercion cannot go far in the case of masses of people unless it is allied to hope for the future. Thus, essentially, incentives for greater effort had in any event to be provided and some realisable objective had to be placed before the people which gave them the hope for the future. That future could not be too distant. In a democratic society, everything depends on its capacity to rouse the people to greater effort by offering such hope and incentives, as well as a progressive amelioration of their lot.

Among the under-developed countries, India is perhaps more advanced than most others. During the last few years, there has been definite progress made in building up a base for industrialisation, in improving agriculture and advancing Education and Health. But, above all, she has had the advantage of the ideals and objectives and disciplines built up by the national movement which brought independence.

Nationalism is still the strongest force in Asia. The growth of this nationalism in Asia is obvious. But even in Europe, it is becoming more and more apparent. There was the terrible nationalism associated with Fascism and Nazism. While that threat was countered, an aggressive nationalism, though of a milder type, still influences the policies of many countries. In many countries of Europe, this is evident in greater or lesser degree. This trend is co-existent with an opposite one towards supranational unity in Europe as represented by attempts to develop a common market and many common institutions.

Even in Communist countries, nationalism is in evidence. The Soviet Union, greatly influenced by Marxist ideas and their subsequent variations, has also a strong nationalist element. In the other countries of Eastern Europe, the force of nationalism is obvious. Even in China Communism bases itself on nationalism. It might be said that the strength of Communism, wherever it is in practice, is partly due to its association with the national spirit. Where the two are dissociated, Communism is relatively weak, except in so far as it embodies the discontent that exists in under-developed and poverty-stricken countries.

The nationalist urge, in countries which are still under foreign domination necessarily takes the form of a struggle for independence. In strong and independent countries, it tends to some extent towards expansionism, though it is somewhat checked by opposing tendencies.

★

Thus we see today a clash between impulses towards a larger integration, such as in Europe and elsewhere, and the centrifugal forces representing traditional nationalism. The great development of science and technology and, more particularly, communications, presses more and more towards larger integrations. And it may be presumed that in this, as in other matters, science, representing the basic facts of modern life, will win in the end. The real danger comes from nationalist conflicts which may lead to war.

The possibility of such a conflict is increased by the cold war between the major ideologies in the world today. And yet, behind this supposed conflict of ideologies lies the political rivalry of the great nations, each afraid of the other. There are basic differences in outlook and economic doctrine as well as in the domain of liberty and the State between the Communist countries and those that are not Communist. These differences have already lessened somewhat and will probably continue to lessen, and the gap between the two, though it appears to be broad and deep, will diminish. It is not so much ideology which is changing human life, but the growth of science and technology which are constantly moulding social and economic structures. Function influences form. This is so in architecture. It is equally so ultimately in social structures, the form of that structure following its function. Science and technology are constantly changing functions, and so the social structure has necessarily to adapt its form to these new functions.

Thus, the essential and most revolutionary factor in modern life is not a particular ideology, but technological advance. Where technological change is slow, the old forms continue. An under-developed and backward community has backward forms and social structure which do not allow it to fit in with the modern age of science. But the facts of life cannot be denied and change must come bringing with it other consequences in its train. That change has sometimes been rather sudden and upsetting, but even otherwise these changes come, though more slowly.

In a democratic society, that is, where there is adult suffrage and some kind of parliamentary government, the means are provided for the change of function and even form to some extent. But old established forms and vested interest resist change till it is forced down upon them by circumstances. The "establishment" is always resistant to any change whether it is religious, economic or social.

I Attend A Service

By A Visitor

I HAD passed through the street many times. I had vaguely noticed an undistinguished building, so undistinguished as to be hardly noticeable at all. I had vaguely fixed in my mind the thought that this was a chapel, but as I am not particularly attracted to chapels the thought remained vague, and the building also. After several visits through the street I doubt whether I could have told you that there was a building of that kind there at all. But then I gradually noticed that there was a board with the word "Subjects" printed upon it. There were "Morning Subjects" and "Evening Subjects". They appeared every week, and gradually I observed that the Rev. X... M.A., was to preach sermons on these subjects, every week, two a week.

I became rather fascinated by the titles. In this particular town I thought (not a large town) there is a gentleman tucked away somewhere who is working hard on these subjects. He can't be what I should describe as an ordinary minister, because the subjects are not ordinary. He is, nevertheless, a minister. There is his address. And he is a Unitarian. I am not particularly interested in 'arians, 'ists or 'isms, but I knew enough of all the various kinds to know that Unitarians did not believe in the Divinity of Christ. Neither in truth did I, but I thought it a small matter. Churches, Chapels, Congregations and Sundays made little impression upon me. I used my Sundays for my motor-bike and knew where to go for quietness and miss the depressing stream of motor cars.

★

But three or four days a week I began to notice those Subjects. What on earth is he going to preach about next Sunday? Morning: "Your Freedom and Mine". Evening: "God and History". Goodness gracious, someone comes to this building, every Sunday, to lay forth on such matters. I have never seen him. Truth to tell I have never seen the congregation. Once or twice on a Sunday I have seen a small group of people dwindling away outside the chapel but they have made no impression upon me. His address, I see, is So-and-so, and So-and-so. One fine summer evening I strolled down that street on my way to the river. There sure enough was Number So-and-so. The man really did exist. Perhaps he was in that house (it looked particularly quiet) thinking about those Subjects. I suppose if I went up to that door and knocked someone would answer it. But what should I say? I could hardly say, "I notice you preach on Subjects every Sunday. I just noticed it as I passed along X... street. Good evening, sorry to have disturbed you". That is all I could say. So I walked on and it was quiet by the river.

But why not, I asked myself, just peep inside that building, one Sunday evening. You haven't been to church since your boyhood and never to a chapel. Perhaps you could face it. You'll probably look and feel foolish, and whoever is there will wonder what you are doing there, but at least you will see him. You will know what the evening Subject is all about. Time, said the notice board every week with undeviating gilt figures is -6.30.

★

I went. I went early. Or rather it seemed early because no one was there. I sat down on a chair at the end of one row. It was very quiet, and I was quiet too. It was a very lovely Sunday evening, and it was odd for me to be in such a building. After I had been there for five minutes or so, I heard someone coming up behind me. A middle-aged man with a neat bow tie whispered "Good-evening" and gave me a hymn book. What was I to do with a hymn book? I glanced through it. "Lord of all being, throned afar". Yes, the unknown American Oliver Wendell Holmes. A lady walked discreetly up the aisle and went to the organ. After the preparations she began to play. It was not exciting playing but I did not expect anything else. The congregation—I meant to call it the congregation—began to drift in. In front of me eventually there were about a dozen people, and behind me, judging by the sound, another

dozen or so. Then the Subject-Man turned up. He came out of a vestry door, wearing a black gown and a hood. He stood before a lectern. He was in his thirties. I was surprised. I hardly knew what I expected, but not the middle-thirties, black hair, pale face, and an ordinary collar and tie.

He announced the hymn. Good gracious me, it was "Lord of all being! throned afar". A thin trickle of sound came from the congregation, but it was a sound, and entirely unself-conscious. The organ, in any case made up for the lack of singing. Mr. Subject I thought looked at me, and I looked away. I think I looked away before he did. Mr. Subject read unpretentiously. I had to examine him, because this was the unknown.

He went up into the pulpit. The Subject? I had forgotten it until he announced it. It was "The Decision of the Mind". And then he started. I listened. I was listening to the unknown man. I was not so much listening, I think, to what he said, as to how he said it. He seemed to have the whole universe before him. Yes, the universe, he wasn't talking to that congregation, but to whatever he had in his mind in that quiet house, where he hid away and wrote that sermon. How on earth did he do it? It lasted about thirty minutes. Truth to tell I was more struck by something in the man than by anything else. So here he was, Subject and all, turned up at last.

But that wasn't really the feeling. I had turned up at last. I was glad to be there. We rather sheepishly shook hands afterwards—well, to cut a long story short, I went to the house. Really, you know, I had known that Subject-Man a long time. I am now a part of the universe he preaches to every Sunday. Oh! the congregation. Yes, they tell me it is small, and how they all manage I don't know. But I hardly notice the congregation, although it is very nice to be with them. I am where I wanted to be for a very long time. I am in the universe with someone like me who wants to be there also. It is very nice being in the universe.

North Wales Unitarian and Free Christian Society

A New Fellowship

(Contributed)

WELSH folk, with their strong national character, are most essentially non-conformist, so it is surprising that liberal Christian groups have not found a foothold along the North Wales coast. A Free Christian or Unitarian Church has never flourished for long between Chester and Aberystwyth—a distance of more than a hundred miles. It was therefore with doubtful feelings that I greeted Miss R. for the first time when she called upon me last December with the proposal for gathering together a group of liberal thinking people. My name and address had been given to her by a friend of a friend, as one interested in the Unitarian faith. Actually I had been born into and loved the Unitarian fellowship, so my roots were deep. I had recently relinquished the chairmanship of an old Chapel in Cheshire and had come to live in retirement near to Colwyn Bay.

That first meeting with Miss R., who lived in the neighbourhood, was followed by many more during which time we gathered together the names and addresses of old Unitarians and others sufficiently interested to form the nucleus of a group. Miss R. visited most of them personally and I sent a circular letter to each one. Suitable advertisements were placed in the local newspapers and two small posters were displayed—one on a garden gate and the other in a friendly shop window. Then with the invaluable help of the local Society of Friends, who permitted us to use their rooms, we opened our first meeting hopefully at 2.30 p.m. on a Saturday afternoon in February.

We had invited a Welsh-born minister to address us and he gave an inspiring talk on the value of small cells of religious thought such as the one we were about to form. It was a peculiar new experience acting as a self-appointed chairman to a group of twenty-two strangers, most of whom I had never met before, and whose thoughts I could not even imagine. However,

after we had introduced ourselves, and Miss R. had stated the objects leading up to our meeting, then the assembly agreed to form a Society. Officers and a small committee were appointed and it was decided to meet fortnightly on Saturday afternoons at Friends Meeting House in Colwyn Bay as long as this was available. The title of North Wales "Unitarian Society" was proposed and subsequently altered to "Unitarian and Free Christian Society". A collection was taken to cover the expenses already incurred and so the new Society was formed. The business meeting followed by the address took up about one hour and a quarter. Within a few weeks the Committee met and drew up a simple constitution which was adopted at a later meeting of the group. A card of membership was issued, of which so far twenty-two have been signed and returned.

We have now met on twelve occasions with an average attendance of twenty and we have been addressed by many Unitarian ministers and others connected with our liberal movement, to all of whom we are greatly indebted for their voluntary help for our new effort.

We have held two Unitarian Church Services in the large room of the Friends Meeting House, with a piano for the accompaniment and a gift of twenty new Essex Hall Hymnals and a Tune Book for the service.

At the first one in the Spring the congregation numbered twenty-seven, and at the second one, three months later, there were twenty-three. The Committee hope to be able to hold a Service every quarter of the year. The fortnightly meetings are advertised in two or three of the local weekly newspapers and a summary of the address is usually reported in the press the following week. The meetings take the form of a business agenda with an address and discussion, finishing with a short devotional epilogue.

The Committee are considering every possible means of publicity within their budget, and a new venture has just been put in hand in the form of a duplicated leaflet to serve as a calendar and as propaganda to be issued at regular intervals.

Most of our members are elderly folk who have grown up in the atmosphere of churches and Sunday schools somewhere in England. These are the very backbone of our Society for whom our meetings bring back happy memories of their younger days, and by whom we are assured of support for many years. But the real success of our new Society will depend upon being able to attract other persons, especially younger people, to a liberal Christian outlook on religion. How this can be done is a problem I cannot pretend to be able to solve, but "Hope springs Eternal" and the future will depend upon us.

FAITH AND UNDERSTANDING

PREDESTINATION

By A. J. Long

(Mr. Long, Minister of Unity Church, Bolton, continues his series of articles. Previous articles are seen to be printed in book-form.)

A CHRISTIAN doctrine which has often occasioned acute controversy is the doctrine of Predestination, and it still raises issues which are well worth thinking about. In its extreme form, the doctrine insists that human free-will is an illusion, and that the ultimate destiny of each one of us is predestined and foreordained by God, without any reference whatsoever to our own individual merit. In the inscrutability of his own eternal purposes, God has decided that some human souls (a comparatively small number according to most authorities) shall be saved—permitted to enjoy the bliss of heaven—and that the rest shall be damned—"sent to hell and punished everlastingly." Whatever we may or may not do with our lives cannot make the slightest difference to this eternal decree dating from the foundation of the world.

There is a sense in which the idea of Predestination has always formed an essential part of Christian teaching. The notion

that it belongs only to certain extreme forms of Protestantism—to Calvinism in particular and to the Presbyterian Church in general—is erroneous. It is true that Calvin and his followers stand out as enthusiastic supporters of an extreme Predestinarianism—and among them must be included our own spiritual ancestors, the English Presbyterians. (The fact that the Unitarians, the descendants of the Presbyterians, made Predestination one of the chief targets for their criticism, especially in America, must be accounted one of the ironies of theological history.)

But in actual fact, Predestination was inherent in Christian doctrine from the first. The idea is foreshadowed in the Old Testament (in the concept of the "Book of Life" and in the frequent references in *Exodus* to God's hardening Pharaoh's heart—the far-reaching significance of which was not lost on later commentators) and explicitly presupposed in the New Testament.

★

John Calvin (1509-1604) made Predestination the lynch-pin of his entire system and pushed everything to its logical conclusion. He insisted that God did not will the salvation of all men, and that Christ had died for the Elect only. He was also quite emphatic on the subject of double predestination. Some were predestined to glory. The rest were predestined to damnation, salvation being denied to them from all eternity, not through any fault of their own, but merely as a consequence of a gratuitous whim of the Divine Will.

It is worth noting however, that even Calvin hedged a little on the question of merit. While he insisted, like Augustine, that Predestination was essentially an inscrutable mystery, he also insisted (again, like Augustine) on its essential justice. His fundamental premise was the total depravity of man. Though the elect therefore were clearly favoured beyond their merit, the rest were only getting their just desert.

Even after the Reformation, Predestination still remained an essential part of the Roman Catholic no less than the Calvinistic system, and attempts to reconcile the doctrine with the idea of free-will continued. One of the most ingenious was the suggestion first propounded by Luis de Molina (1535-1600) who had argued that God predestined to glory those whom, by Divine Foreknowledge, he knew would in fact prove worthy of salvation. The damned likewise, were those whose deeds, divinely foreknown to God, would prove them worthy of such a fate. This doctrine, known as Molinism, or Predestination *post praevis merita* has been specially favoured by the Jesuits. It is more clever than convincing.

★

Nowadays of course, the whole idea of Predestination seems to belong essentially to "old unhappy far-off things, and battles long ago." It is significant that despite the contemporary recrudescence of Calvinistic ideas, under the influence of the Swiss Theologian, Karl Barth, there has been but little attempt to revive Predestinarianism, except in the vaguest terms. To this extent therefore, the protest of our Unitarian forefathers has been fully justified. But though the logic-chopping of the Calvinists now seems merely ridiculous, it is perhaps as well that we should remember that in an age when it was commonly accepted that the fate of the damned would be an eternity of physical torment, the idea of Predestination could be inescapably horrible, something which fully merited the gibe of Theodore Parker, who said that the Calvinists' God was his Devil.

All the same, the more one thinks about Predestination—especially in an age in which science is constantly undermining the extent to which human freedom is conditioned and limited—the more difficult it becomes to repudiate it entirely. One is bound to acknowledge in the first place that whatever the philosophical difficulties, there is a certain psychological inevitableness about Predestination to anyone who has had a particularly deep religious experience.

Those who have on the one hand, a deep sense of sin, and on the other, a real experience of the Grace of God or of Divine Vocation, obviously find it difficult to believe that their destiny

has not been pre-ordained on some basis other than that of merit. What is more, the whole idea of Divine Providence (which is not necessarily a pathetic fallacy) often comes very close to Predestinarianism. It is difficult to imagine a less Calvinistic soul than the American Unitarian hymn-writer, F. L. Hosmer, but even he could say:—

*I came not hither of my will
Or wisdom of mine own :
That higher power upholds me still
And still must bear me on.*

★

But perhaps the real kernel of truth in the idea of Predestination lies in the obvious fact of the differing equipment—mental, physical and environmental—with which we all start life. The idea that all men are born equal, just is not true. The fact that someone is born in the Twentieth and not in the Tenth Century, and in a particular social setting in England, and not under entirely different circumstances in Russia or China or Central Africa, is a very real factor in determining what he may or may not make of his life. A very large part of our destiny therefore, is pre-determined—and for the Christian Theist, this does constitute a problem. Unless we take refuge in the suggestion of the Cambridge theologian, F. R. Tennant, that some aspects of the universe must be accounted inevitable by-products of God's ultimate purpose, rather than the direct expressions of his will, it is difficult to relieve God of some measure of responsibility for that element of predestination to which we are clearly subject.

Possibly the problem is not as great as it appears. We ought not to resent the fact that we are destined to be different. A universe of perfect, deadening uniformity would completely rule out the possibility of all effective action. It is the very inequalities of life which give us our chance to prove our worth and to share in the purposes of God, becoming messengers of his healing mercy "to the grievances and infirmities of men." In other words, strange as it may seem, Predestination could be an essential part of the pattern of freedom which, at first, it seems to deny. Perhaps, therefore, the Roman Catholic theologians were entirely right in insisting that our real task is the reconciliation of the fact of Predestination with the equally obvious fact of human freedom.

DIAGNOSIS OF OUR TIME

III THE CULTURE GOD

By A. Philip Hewitt

(Mr. Philip Hewitt, minister of the Vancouver Unitarian Church, concludes his diagnosis. These articles have been adapted from sermons preached by Mr. Hewitt to the Vancouver congregation.)

RELIGION does not now speak out against the idolatries and shoddy standards that have come to be accepted in society. A member of the church called my attention recently to the latest advertisements for cars on television, which depict an act of worship directed towards the car—the car, which Professor Lower a few months ago placed first among the gods Canadians worship. And how many voices from organized religion are raised against this blasphemy? Of course, when some students pillory Easter, then that's another matter. Easter—like the car—is something sacred. But no one is going to use the same sort of language about General Motors as he does about a student's reverence. One is an accepted part of our culture, the other is not.

I don't mean that it is not fashionable to denounce materialism. It is—especially the dialectical variety. But the cult of the car is not materialism. Like any other object that is set upon an altar in a place of worship, the car is only a symbol. What it represents is a whole set of values, the set which is used in advertising and in selling the car. "Those who have arrived,

arrive in a —". The car is a symbol of your prestige. It is your prestige that you are asked to worship—a narcissistic religion that turns inward upon the worshipper.

God as a Political Tool

What here applies to the individual, applies also to the group. We get the worship of the state or the system, or the so-called free world, or whatever the group may be to which we feel we belong and with which we can identify ourselves. God is on our side. Once again he is a tool to be used. The resulting self-righteousness, the feeling that God works for us, that we are God's people is one of the gravest of the threats facing us in this explosive world situation. It has been pointed out many times that the American way of life, democracy, free enterprise and so on become the object of worship, confused with and around the name of God so that you can have a sort of state-Shinto as a resulting cult. Jacques Maritain, the great French philosopher, has indicated the danger that religion itself can be subservient to particular national or temporal interests. Dean Pike of San Francisco put it more bluntly in a speech in Montreal. There is, he said, a tendency in the United States to use God as a political tool to bolster up Americans against Communism.

We have then a culture-religion and a culture-god, accepting without reserve the standards, the practices, the interests of our particular culture. The continual harping on the theme of atheistic Communism to which, by inference, is opposed godly democracy—this is simply another crude attempt of a similar sort. Dennis Brogan, who without doubt is one of the most perceptive outside observers of the American scene, declared that a great deal of what passes for religion in America is essentially political rather than spiritual in character. "There is a marked identification of religion with Americanism," he wrote in *Harper's Magazine*—and of course, the worship of the flag is something which is carried right into the church itself.

The Role of the Creative Minority

I need not stray into some of the fascinating by-ways of the culture-religion in which we are becoming more and more immersed, or describe some of the commercial methods used in religious propaganda, the manipulation of statistics in revivalist campaigns, the assumption that any practice is acceptable as long as it is socially accepted and uses religious terminology. I have quoted a number of people who are strongly critical of all this. One or two of them look at the picture from outside, but most of them are immersed in this culture pattern and are yet speaking out strongly and clearly against it. While this continues the hope of change remains. It is no more than a hope, with all the colossal powers of mass persuasion, advertising and propaganda pulling the opposite way.

But every civilization has been saved by its minorities, usually in protest against the pull and push of the majority. What the situation demands now is an intelligent, well-informed, critically-minded and vocal minority, determined to speak the truth in love, to expose the shams of our day and the frightful peril into which they are leading.

I believe that such a minority will draw its support from people in many churches and from outside all churches. What they have in common is their concern for mankind, their concern for the integrity of the individual, their concern for the welfare of the whole, their impatience with sham and hypocrisy, their demand for an approach to life which cuts deep, no matter what words it uses or does not use.

The support for this minority will come from many sources. But we, as a church of independent-minded nonconformists, dare not ignore our responsibility in the thinking through and the working through of these problems.

The Inquirer

The Editor thanks all those readers who have written in appreciation of the issues of the paper during the recent drought. They were made possible by gifts from many donations.

THE SHADOW

By Marie B. Byles

THE Devil, or his equivalent, figures a great many times in the Gospels, let alone the rest of the Bible. But by and large Unitarians, and also other liberal Christians, ignore the existence of his Satanic Majesty, turn their eyes determinedly towards a God who is all love and virtue, and look confidently towards a future when all will also be all love and virtue, a utopia which must always remain utopia—nowhere.

Creation, as the Chinese clearly saw when they invented the conception of the Yin and the Yang, consists of pairs of opposites. There cannot be light without dark, beauty without ugliness, love without hatred, nor good without evil. In orthodox Christian cosmology there is God and the Devil. In Hinduism the two are combined in the Goddess, Kali, who is both the compassionate Mother-Creatrix, and also the avenger demanding sacrifice with a garland of skulls around her neck, a severed head in her hand, and bodies of mankind under her feet. The Bhagavad Gita has one chapter in which the Lord Krishna reveals himself in all his aspects; they include, not only the companion dear to Arjuna, but also the fierce and terrible.

These representations and others like them are not merely quaint myths. They are the symbolisation of a basic fact of life, the ceaseless war between the Asuras, the dark forces and the Devas, the bright forces. If we do not personify God, we need not personify the Devil, either. But it is at our peril that we ignore those dark forces which have an independent life of their own—as have also the bright forces—within the hearts of all human beings, unless and until we have learned how to transcend the pairs of opposites and thereby "overcome the world".

But before we can do this we must come to terms with the adversary. We try to love our enemies, but the most terrible of all our enemies is the darker side of ourselves, and this enemy is the most difficult to forgive. We like to turn a good face to the world. We therefore ignore our "shadow", as Jung calls it, and cast the blame always upon others. This means untruthfulness with ourselves and ill-feeling for others.

One of the best methods of coming to terms with the Devil within, is that of looking at dreams, for in dreams the dark side which has been carefully hidden and repressed, comes up into consciousness in various disguises, whose meaning will sooner or later be revealed, if we take the trouble to wake up and write the dream down, and keep this practice up for perhaps several months before there is a sudden flash of intuitive understanding. The result will be humiliating in the extreme. But dreams cannot lie. There is therefore no alternative to accepting the truth revealed, and experiencing at least temporarily the inner peace and joy that come when the pairs of opposites are reconciled and thereby transcended.

Dreams which depict us in public places with insufficient clothing, or in even more compromising circumstances, are a sure indicator that we have not accepted and forgiven our shadow. The subconscious rectifies the attitude of the conscious, and ruthlessly strips away the veils by which we hoped to show a pleasing character to the world.

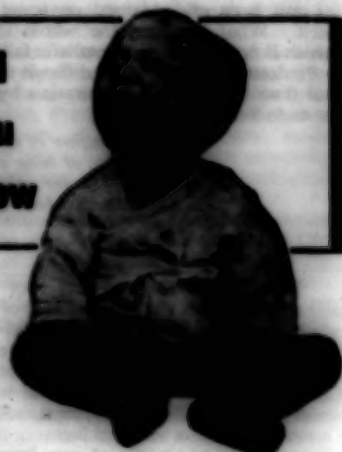
The deeply spiritual person who is truly conscious of the presence of God within, will suffer far worse than others if he ignores the Devil within; his hatred of his own evil tendencies will be projected outwardly upon others with ever increasing violence and will then rebound upon himself so that he becomes mentally deranged. We have probably all seen this happen.

★

Even when the spiritual aspirant is prepared to accept the shadow-side of his nature, a long journey still lies ahead, for the Devil is subtle and cunning and will come in under the guise of our noblest virtues in an endeavour to turn them to his own purposes. Even Christ and the Buddha were tempted, and each in the same manner. Through their deep compassion for suffering human kind they were tempted to assume temporal sovereignty and in the Buddha's case Mara, the evil one, painted a glowing picture of how he could rule as a just and wise ruler bringing peace and plenty to all mankind.

Each time the Devil within is recognised, loved and forgiven,

**I'm a world
problem you
can help now**



Hunger and sickness cannot wait for the world solutions refugees need. Someone must come to the rescue quickly to save the undernourished children and to rescue those who need help in places like Algeria and the Near East, Hong Kong and Korea. Will you send your special gift this World Refugee Year to help a refugee who would otherwise go without?

Please send now to: Refugee Relief, Barclays Bank Ltd., Old Bank, High Street, Oxford.

SUGGESTIONS FOR PEOPLE OF GOODWILL

- ★ Mr. provides 48 good meals for orphans.
- ★ Make a special effort to raise funds which will enable us to re-unite a long-term refugee family in a new life.
- ★ Mr. will maintain a refugee apprentice in Austria for a week while he is learning to be self-supporting.



OXFORD COMMITTEE FOR

FAMINE



RELIEF

SUPPORTERS INCLUDE: Rev. H. J. MacLellan,
The Rev. Sidney Spencer, Rev. H. B. Mosley (Chairman).

instead of being resisted and hated, there is the same relief as when a surgeon lances a septic sore, and each time the pain of the lancing gets less and less. But the pain of the lancing cannot be wholly dispensed until, in the words of Christ, "self has been denied", or in Gandhi's words, "self has been reduced to zero", or in the Buddha's "the insidious conceit of I and Mine and Me has been rooted out." Not until then is the created world with its pairs of opposites "overcome" or transcended, so that it is possible to remain unaffected no matter what occurs, and in the light of boundless compassion see all psychic states both within ourselves and others, only as fleeting shadows on a wind-swept sea.

A NEW VOICE

By Basil Vinay

UNDER the title "From The Bishops' Council To The Peoples" in a little known Italian journal, "God and the People", appears an article written about the forthcoming Ecumenical Council of the Roman Church that should rejoice the heart of every Unitarian. It comes from Rome itself.

The writer, Giuseppe Valle, reminds us that when the previous Ecumenical Council was in session, ninety years ago, the great Italian radical and socialist, Mazzini, said that the world of his day was dominated by two fallacies: a materialism which denied God, and reduced the philosophy of life to a theory of interest; and Christianity, which believed divine truth was confined to one book, one person, and one period in the history of the world. For Mazzini, says Valle, religious truth, like scientific truth, is universal, and is inherent in the nature of man himself.

Valle says it would be good if the Roman bishops pondered

(Continued on page 243)

THE LINDSEY PRESS

THE UNITARIAN CONTRIBUTION to Social Progress in England

by *Raymond V. Holt, B.Litt., M.A.*

16s., by post 17s. 6d.

THE STORY OF ESSEX HALL

by *Mortimer Rowe, B.A., D.D.*

with illustrations, paper covers 6s. by post 6s. 6d.
cloth boards 7s. 6d. by post 8s. 1d.

THE STORY AND SIGNIFICANCE of the UNITARIAN MOVEMENT

by *W. G. Tarrant, B.A.*

1s. 6d. by post 1s. 9d.

THE STORY OF UNITARIANISM

by *Raymond V. Holt, B.Litt., M.A.*

6d. by post 8d.

THE LINDSEY PRESS

ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2

(continued from page 242)

these words, and continues "The religions that the world has known and knows today are moments in the eternal colloquy between God and man: all the religions pass. Religion alone remains. . . . One need only skim over the history of religion to see how many religious forms are born and die. And this must certainly happen again, because the Life (of religion) is a perennial movement that no human authority can imprison. . . . A religion dies when it does not know how to transform itself . . . when it has given all it is able to, it yields its place to another new one; and vain is the attempt to defend the old house when the new one, more beautiful and more alive, offers a new and more adequate inn to the human soul, that still needs the comfort of Faith.

"There are today, as in 1870, the materialists of atheistic-communism; who believe it is possible to suppress religion; but there are also those who, bound to the old forms, do not hear the breath of Life, that surges in the secret places of the Human Soul. . . ."

The writer then goes on to say that Pope John XXIII has felt some stirring of the spirit, but that these councils should not be limited to Catholics, nor to Christians, nor yet to priests of any religion, and he concludes "we reject that distinction, which seems today to be again universally admitted, between priesthood and laity. No: Democracy will have conquered, and will be truly queen of the earth, when men will at last know themselves solely as Brothers and in their own dignity as Sons, will bow the knee solely before God."

"Now, truly, after the age of the Father, and after the age of the only Son there opens to men the age of the Holy Spirit."

I have not been able to discover how intimate was Mazzini's contact with the English Unitarianism of the mid-nineteenth century. It would seem obvious that even Martineau would have appeared too Christocentric to him, and that may have been why he, like Frances Cobbe and Francis Newman, never identified himself with nineteenth century Unitarianism. Now Guineppe Valle seems to approach nearer to the position of those who anticipate the coming of a world religion rather than to that of those who look back to the simplicity of the primal Christian days. But his brave words, ringing out of Rome, must surely be welcome in all liberal religious circles.

Change of Address

The Rev. Ernest G. Goss, to "Sackville", 17 Rolleston Road, Fawley, Hants.

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.

Miscellaneous — Propaganda
4d. per word, minimum 6s.

W. H. Harris & Sons, Printers, Limited,
King's Cross Station, 113, Holborn, London, W.C.1

Telephone: CHAncery 8752

Display Rates on Application

Special Terms for a Series

Deaths

McKean.—On August 4th, 1959, at Thornfield, Clay Head, Baldrine, Isle of Man, Margaret Jessie McKean, second daughter of the late Rev. Henry and Mary McKean of Oldbury. Cremated at Anfield, Liverpool, Friday, August 7th, Rev. Edgar Hill, Kidderminster, officiating.

Mellor.—On August 8th, peacefully in London, Anita, of Melton House, Gerard Road, Rotherham, widow of Dr. Stanley Alfred Mellor, former Minister of Hope Street Church, Liverpool. Aged 77 years.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 2s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1

TEL: EUS. 7754 Editorial: EUS. 2912

MABEL EYLES AND PARTNERS

for FIRST CLASS DUPLICATING

Typing, Translating

Private Lessons (Shorthand, Typing, English, French)

10 Beaconsfield Road, Friars Barnet, N.11

(ENT 3324)

Death

Wilkins.—On 11th August, at her home at Newby, in her sleep, Susie, devoted wife of the Rev. W. T. Wilkins.

George Vincent Grundy

The congregation worshipping at Twist Lane Unitarian Church, Leigh, has sustained a very heavy loss by the sudden death of Vincent Grundy at the early age of 63. He died on July 22nd. At the funeral service, held at Twist Lane Church on July 26th, the church was packed to the doors and people who could not find room in the church filled much of the street. The police service and the local Magisterial bench were represented as were many local bodies. The congregation at Twist Lane Church, Ashtley Unitarian Christian Church, Hindley Presbyterian Church and Chewsbury Chapel were all well represented. The service was conducted by the Rev. Ernest W. Deakin, former minister at Twist Lane. Vincent Grundy was a lifelong member of Twist Lane. His father and mother and sisters were all loyal members. Vincent Grundy was a good man and he will be missed for many years. The renovated church, one of the most modern interiors in the Leigh District, was his dream and it was his creation. Scholar, teacher and for many years the chairman of the congregation, his passing is a great loss to the church. Cremation followed at Overdale, Bolton. E.W.D.

Margaret Jessie McKean

Margaret Jessie McKean, formerly of Birmingham and Wolverhampton, died on Tuesday, 4th August, at the age of 86, at Baldrine, Isle of Man, her place of residence in recent years. She was the second daughter of the late Rev. Henry McKean of Oldbury and was one of the original group of girls who were pupils at Channing House School, now Channing School, Highgate. Miss McKean belonged to those who entered prominence, but she will always be remembered by all who knew her as one sure to be on the spot in the hour of need and ready for the job which was required. Throughout her life she gave herself in devoted service, particularly to the sick and the aged.

Cremation took place at Anfield, Liverpool on Friday, August 7th, the service being conducted by her nephew, the Rev. Edgar W. Hill.